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..... and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 435

Waters of the Great Sea of Humanity.

An Important Key to the Interpretation of the Scriptures; Progress and Decline of the Church; the Great Religious Babylon; the Voice of Authority and Warnings of Judgment.

AND HE SAITH UNTO ME, THE WATERS WHICH THOU SAWEST, WHERE THE WHORE SITTETH, ARE PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES. Rev. xvii:15.

THIS DECLARATION OF THE ANGEL TO JOHN is one of the keys to the revelation of the mysteries of John's Apocalypse. It is even more than a mere key to the mysteries of the book of Revelation; it is one of the important keys to the arcana of the entire Scriptures. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." It will be remembered that John was in the spirit when his visions were given, and that the things he saw were correspondences of things in the natural world. It will be observed that when he saw what appeared to him as waters, it required the interpretation of the angel to define what his vision signified. He saw the inhabitants of the earth in their future conditions and stages of advance or decline.

The observations of the Revelator were concerning the future career of the church in the earth, in its progress of declension and resurrection. Waters signify inhabitants. This is not the language of figure, or a figure of speech; it is, however, the language of symbolism, and is identical with the language employed in Genesis, where it is declared that the Spirit of God moved upon the face of the waters, and God said let there be light,

and there was light. This condition occurred at the beginning of the Christian dispensation, when the Holy Spirit moved upon the church, that is, upon the waters, and said, let there be intelligence (light), and there was illumination or light in the minds of the people. God called the light day. The Lord Christ was the Light of the world; therefore, he is the Day of the world. The light of intelligence is the prior thing, while the natural light of the world is the posterior. Natural or physical light is the product of intellectual light.

The whore which John saw sitting upon many waters, is supposed by the Protestant churches to have direct reference to the Roman Catholic church. The Roman church is the "Holy See," by which is meant the sea. The Roman Catholic church is the mother of harlots, and the Protestant churches are the harlots of which she is the mother. The many waters upon which this sea sits constitute the entire Protestant world. The most distinguishing feature of their relationship, is their unity of belief in the tri-personality of the Godhead. It is a doctrine of paganism, and was derived from paganism by the Roman church and committed to her daughters, the Protestant churches, by the old harlot, who is the mother of harlots; that is, the mother of the Protestant churches, distinguished as her own by the character of their central and fundamental belief.

There can be no question but that the church was to fall away; this was one of the unmistakable predictions of the Lord and his Apostles. It is assumed by the church of Rome, that the church was not to decline; that the fall of the church is a falling away, or an apostasy from the old church by those who were once its adherents, but that the old church maintains its integrity until the end. This doctrine is contrary to the Scriptures, and contrary to the records of history. The great apostasy foretold, is an apostasy of the church itself. The great whore is the great Babylon, and this Babylon is predicated of the confusion of the spiritual tongues, or the division of religious sentiment prevailing throughout Christianity, regarding many doctrines of the Christian system.

Romanism will assert that the Christ promised to be with the church until the end of the world. God just as unmistakably promised to be with the Jewish church until the end of the world, and he fulfilled his promise. He conjoined himself with Abraham, and followed the development of the dispensation through all the declensions of Jewish progress and failure, until the end of the dispensation, that is, until the end of the world, when the regular church had so declined as to have made the law of God of none effect by its traditions—an example followed literally by the Roman and Protestant churches.

God the Lord was with the Jewish church until the end of the Jewish dispensation, at which time he was resurrected as the Son and Christ of God. But while He was with his church he was so distinctively separate from it, that the church did not know the Lord whom it pretended to worship and with violent hands murdered, as it had been predicted the church would do. The Lord comes at the end of the age, the end of the world; but the church does not know him, thus again fulfilling the predictions of the Christ and his Apostles. The church, the old dragon, has fallen away, beginning at the head, the old harlot of Rome, and ending with the tail, the very fruit of Protestantism—the harlots of whom the Roman Catholic church is the mother. The Protestant churches are the daughters of old Rome; they are therefore daughters of the Roman harlot, of whom it is said, she is the mother of harlots. This has no other reference than to the churches springing from the old Roman church, having the central fallacy of Romanism, namely, the doctrine of the tri-personality of the Godhead, of which there is not even a suggestion in the Scriptures. The time has come when this abomination of desolation shall be removed, according to the declarations that have been made concerning her.

The church is called a harlot, because she has adulterated the truths and goods of the church, and, because of falsification, has made the doctrines non-effective as

to life. It is declared that the old heavens and the old earth shall pass away. This means that the old church and the old state will be destroyed, and there will be new heavens and a new earth wherein dwelleth righteousness. There will come a new church and a new state. Modern Christianity is but the adulteration of the church of Christ with the fallacies of paganism; and though she has been the bride of God, she is divorced and is no more the treasured love of the Lord. It is a bitter pill for the church to swallow, but she will have to take her medicine, for she is wrapped in her iniquities.

It may be concluded that wheresoever waters are mentioned in Revelation, there is some reference to conscious entities—in some phase of their relationship—as constituting aggregations of people. In the natural or physical heaven (that which we have denominated the alchemico-organic), rain is produced by the union of two gases, or rather the energies of two gases; namely, oxygen and hydrogen. They unite in the alchemico-organic field, and by their condensation, alchemical mixture, they produce the cloud and then the rainfall. This finally results in the aggregation called the sea, which is the only product of the natural clouds, and is the only christ that will ever come in the clouds of the physical heavens. Nevertheless, the Lord will come as predicted, in the clouds of heaven; but he will come in the correspondential clouds. He will come in the literal degree of human life, through a spiritual union of the interior of man and God, thus bringing the Godhead out into the externals of human manifestation. The Scriptures say: "The wicked are clouds without water." What would we naturally regard the righteous to be, if not clouds with water?

We are authorized to tell the church that the time is at hand for the final judgment; that its conceptions of religion are entirely false; that it has no regard for that which is righteous and just, and that there comes a new church, which from now henceforth will show to the world the difference between that which is false and that which is true. As we reach the end of the old order, there will be fulfilled the saying, there will be no more sea. As the waters which John saw were peoples, and multitudes, and nations, and tongues; and as peoples, and multitudes, and nations, and tongues are, as to their sensual production, the product of the operation of the propagative law, it follows that propagation will cease with such as will be subject to the higher law and life. That there will be no more sea, literally signifies that there shall be no more cohabitation on the sensual plane; that the propagative desire shall cease on the physical plane of life, for it is said that they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage.

Constitutional Power of the Majority.

The People's Unmistakable Endorsement of the Gold Standard, the Administration, and Its Philippine Policy; Treasonable Course of Opponents; America's Title to Its Colonial Possessions.

ONE OF THE FUNDAMENTAL PRINCIPLES of the government of the United States, is the right of the majority to rule the affairs of the nation. When men or principles, submitted to the test of popular opinion, gain the endorsement of a majority of the people, there is no legitimate course but to submit to the rule of public sentiment. If the party in power has not a right to the support of all the people while in office, and while fulfilling the will of the party represented, then there is no justice in the principles of a democratic or republican form of government. In the last national election, the majority of the voters of the United States unmistakably and unequivocally showed that they demanded the centralization of the money power, and that they were pleased with the principles of the Administration as regarding the extension of territory to the islands of the sea.

The main issues in the last presidential campaign, were the single or double standard, the Philippine war, and the acquisition of the Philippine Islands. Mr. Bryan said, "If the republican party wins, the war in the Philippines will continue; if I win, the Filipinos will be independent." In the one case, Mr. McKinley represented the republican party; while in the other the democratic party was, in Mr. Bryan's estimation, to represent Mr. Bryan. The democratic party was defeated on these issues. The Filipinos were under Spanish rule, by the same law that the Indians of North America or the United States are under the supremacy of our government. The Philippine Islands were owned by Spain, precisely as the land of this country is owned by the people of the United States. If we did not steal the entire country, we purchased it of those who did steal it. There is not a foot of land owned by a country, corporation, or an individual that is not stolen property. We not only obtained the Philippine Islands by the universally recognized rights of civilization to conquer and to possess, but we purchased it of the power that had the right to convey the title according to the laws of a spurious civilization. The fact that the payment of the \$20,000,000 was made to the Lombard and Wall street creditors of the Spanish government, does not affect the principle. If our representatives paid to the creditors of Spain \$20,000,000 of our money, in order to conciliate the money power, it was only in the line of our endorsement of the money power which we have fostered, and which we now love so well that we have expressed an avowal of our subordination to the gold power and a desire for it to control all our interests. The public sentiment of the country is in favor of our retention of those islands, which we first obtained by

legitimate conquest, then purchased by public consent.

While the presidential campaign was waging, we made the statement in *THE SWORD* that the campaign speakers of the democratic party, when advocating the remonetization of silver and the independence of the Filipinos, were making votes for the party in power. One of the strongest arguments against the ability of the Filipinos to govern themselves, is presented in the fact that the man chosen by such as desired an independent government, was not fit to represent a free people. He lacks all of the characteristics of a true hero. He has shown some skill, but very great indiscretion, as a public leader, and either a great amount of cowardice, or treachery, or both; or he may have honestly repented of his past errors, and honestly changed his convictions. The conversion of Aguinaldo to American fealty, under the fear of punishment and the promise of a great and lucrative office, if this be true, looks about as suspicious as the conversion of a man to the Christian faith through fear of being tormented in hell. But whatsoever the republican party does regarding the war in the Philippines, it does under the endorsement of the popular voice until the termination of this Administration's career.

We are in favor of the rights of the majority to rule, so long as our government remains under its republican form; and we regard as nothing less than treason, the course pursued by that class of men who are crippling the Administration in its efforts to restore peace to that distracted country. There are many good reasons why the United States should retain possession of the Philippine Islands; one of the most cogent being that if they are not held by the United States, they will be conquered by a less liberal country, unless their independence be secured and perpetuated by the United States. This would involve complications that our government could not be responsible for, nor afford to assume.

A government conducted under the competitive system, as a republic, furnishes some striking anomalies. The right of the majority to rule or to administer the affairs of the government, is universally conceded; this means that the minority must submit to the voice of the majority. Is this a correct version of the principles of such a government as ours? Have the representatives of the majority a right to administer the government according to the requirements of the majority? And if so, how far is the minority justified in retarding the progress of the administration? Is it a law of the country that the minority submit to the majority rule? If

this is not the law of the land, then what is? Where may we draw the line of demarkation between the rights of the majority and submission of the minority? And where shall the country define the limit of the rights of the opposition? The final overthrow of the Philippine rebellion has, from the first, been a foregone conclusion; and inasmuch as this is the determination of a majority of the people, common sense would dictate the absurdity and uselessness of kicking against the pricks. If the course pursued by the opposition to the Administration were to obtain, the wheels of civilization would revolve backward a thousand years.

The cause of civilization will progress through conflict of opinion and the conflict of arms, until the purposes of the great Jehovah are fulfilled in the discipline of those who will become the Sons of God. It is a mistaken Christianity, or a perverted sentiment, that predicts universal peace before the final catastrophe of war. It is as evil to cry peace, peace, when there are no conditions of peace, and when war is inevitable, as it is to cry war when peace is in order.

It will be a long time before the people forget the achievements of the last five years of republican administration; not because of their virtues, but because in the line of public sentiment. If the democratic party could rise to the dignity of a statesmanship that could define and declare a legislation that could provide for an equitable distribution of the wealth which the great masses of the people have created, but which has been stolen and hoarded by the prosperous thieves, and which is denominated capital by the rich and acknowledged by the wealth creator, it would start out with a rejuvenated vitality. We have iterated and reiterated the assertion, that the two great parties have failed—in forty years of legislative control—to enact one statute for the masses of the people. The electors of this government have been manipulated by the rich in the interests of the men who are expert in their organized robberies, but under the guise of the capitalists' love for the poor working-man.

But why should we expect anything from a party, republican or democratic, which constantly poses as Jekyll and Hyde, with private promises to the money power and public pledges to the people, to be violated when the party has gained its ends? Our country

seems to be prosperous, and the people are made to believe they are rich. Wherein are the masses benefited by the great show of wealth claimed to be in the treasury of the United States? There is not a dollar in the United States treasury that we are not paying interest on to help the money power to enslave us. Our laws are made by the rich, and for their interests. If Lombard street controls our legislation, will we suppose for an instant that the bankers of the world will devote themselves to the interests of the comfort and luxury of the people? The rich are not exploiting the commercial world for the "common people."

In the great city of Chicago we have an illustration of the operations of the politics of the two parties. The campaign should have been fought by either the democratic or the republican party, on the issue of a regulation of the income of the city. It should have been contested on the basis of compelling the rich to pay their share of the taxes with which to run the city government, that the poor might be benefited through relief in taxation. All our municipal governments are conducted by expert politicians, for no other purpose than to manipulate the poor tax-payer and to compel the poor to support the rich. The rich should be made to defray the expenses of our great cities; but on the contrary, the campaign as conducted on the one side was, "Is it Hanecy or Hennesey?" (It proved to be "Dinnis.") On the other it was, "How bad can we make our city to appear in the estimation of the outside world, under the democratic administration?"

The questions of Hanecy's defeat and Harrison's victory have not been answered. Hanecy was defeated because he was a pusillanimous puppy, working in the interests of the money power—and the electors knew it. Mayor Harrison was elected because, though mistaken as to motives, he was honest on the one question—the saving of the streets of Chicago from the railroad corporations, and because the scum of the city knew it was comparatively safe under him. With our present political system, Harrison is the best man for the place—and the people have so decided. There can never be any improvement in the politics of the country under the competitive system. There must and will be a radical revolution, and we reiterate, it will not come without blood.

The Genuine Science of Being.

The Knowledge of Deity and the Laws of His Existence is the Supreme Science; How Koreshanity Solves the Problems of Creation; Science and Mysticism in Contradistinction.

LUCIE PAGE BORDEN.

A UNIVERSAL SYSTEM which includes all sciences, must begin with that of being as the first in order and importance. It is first in order because it is the most interior and central, relating to the throne and altar of God, the conscious nucleus of the universe. It is first in importance, because in it all other sciences originate.

What is being? What philosopher shall tell us? If all the learned disquisitions ever written upon the subject of the *esse* and *existere* were extant, the world itself would hardly contain them. There would surely be enough to build a tower of confusion reaching to the sky. Each author put forth a different conjecture, and brought to a focus energies from a sphere of chaos.

True science is affirmative, not conjectural. The

Messenger of Truth teaches as one having authority, and not as the Scribes. Being is not a state of passivity; it implies action. God, the divine essence is biune. Love and wisdom, the ultimate principles of sex, unite in him in a pure flame, and this flame is creation. To create in its first significance, is to beget. When God creates he does not form worlds out of nothing; He begets offspring and reproduces Himself. The *esse* then is God in his most interior degree, where he is conscious, personal, in the form of a Man, the Grand Man, amplified into 144,000 perfect Spirits, the Elohim, though still the One, "E Pluribus Unum."

The *esse* becomes the *existere*. God *stands forth* in visible human shape, a man among men. Then the Messiah is in the material world, but only the eye of

discernment will know him. The majesty and the grace which invest him are not apparent to most men. They see only the carpenter's son, but the Elohim constitute his interior mind. His material brain is the seat of their activity, and he is the beginning of the creation of God. He teaches the science of being, and every word which he speaks is an entity, an angel from a higher spiritual sphere coming to seek a dwelling-place.

The true science or knowledge of being is not mysticism. It reaches down to the material world and explains all phenomena. The law by which God, the *esse* becomes the *existere*, is alchemical and pertains equally to every physical atom. It is the law of transmutation by which spirit is converted to matter and matter to spirit. Continuity is the expression of the divine veracity,—a wonderful and a beautiful illustration of the divine methods.

Too much emphasis cannot be given to the fact that Koreshanity is opposed to every form of mysticism. It is practical and unselfish in its application to all departments of life. The ascetic in his cell, the stylite upon his pillar, made personal salvation his object. Koreshanity says: "Live for the reconstruction of society and the performance of use to the neighbor."

The science of being as it descends toward the circumference, shows that men and women as seen in their

various stages of experience, find their origin in the involuntary activity of the Lord. "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." As the spiritual entities or the words of truth go forth from the lips of the Lord, opposite words and thoughts of error, find lodgment in some human brain, whence they descend into the body to find reincarnation through the lines of natural reproduction. By reflex action, the ranks of ordinary life are constantly reinforced.

A knowledge of being renders the coördination of society possible. Social conditions in the natural world are the outermost expression of the mental chaos which produced the sophistries of the schoolmen and the metaphysical subtleties of the dialecticians. Kant very pertinently used the term dialectic to mean the logic of illusion—poor Kant, who never suspected how his own works were contributing to swell the same class of literature. Some one else has called dialectic the art of determining the value of opinions; but opinions are worthless. The philosophers spent centuries quibbling over the value of zero.

It requires a mind that embraces all knowledge to bring society into harmonious relations. The announcement of the doctrine of the humanity of the Lord is the first step toward order.

In the Great Clamor for Leadership.

The Medley of Messianic Claimants; Prophecy Fulfilled in the Multiplicity of False Prophets and Christs; the Law of Antithets; the True Messiah and His Message.

AMANDA T. POTTER.

THE MESSIANIC FUNCTION manifest at the close of one dispensation and the beginning of another, like a responsible bank, is instance for the counterfeiter. In every-day life, among all sorts and conditions of people, and in relation to all aspirations, professions, and industries, a phase of the spurious messianic office is subject for observation. Wherever two people engage in argument, each with evident disposition to waive his opponent's opinions, evidences, and rights, in a small way there outcrops the perverted desire for leadership. In its supreme and ultimate struggle, this desire of many for supremacy, heads up in one as a belief that he, the vidual of this aggregation, is a vital necessity to the further endurance and progress of his kind, and he puts forth his claim to the supreme leadership of men—their messiah.

Now, in the day wherein the appointed Messenger fulfils the Deific will in the earth, and just preceding the harvest whereof the Sons of God are the fruit, these self-appointed spring up like mushrooms, fill their little cycle with undemonstrated assertion, and eventuate in oblivion. And this necessary experience for the vidual in particular and for the world in general, is as true a prophecy of the advent of a genuine Messiah as are any recorded promises from speech of the Almighty.

These antithetical manifestations are legitimate in

the sense that all manifestations are sequential of law. These little walking plague-spots are spoken into existence by the same Power that speaks the true Messenger. Herein we appreciate the exemplification of the involuntary power of the Finite—the finished Being. This attribute may be more readily comprehended by calling to mind the qualities expressed by the words light, heat, good, etc., and carefully noting the result. It will be found that the word light suggests not alone its own quality of substance, but the opposite quality or darkness, and so on through the list. The infinite or unfinished mind does not so clearly conceive the antithetical quality, but there is some faint conception which corresponds to the involuntary power of the Individual or Perfected. This basis reconciles God's declaration that he forms the light and creates darkness: makes peace and creates evil. He voluntarily speaks into existence his true Messenger, while his involuntary power ripens the spurious messengers.

The close of the age teems with aspirations to leadership in the avenues of church, state, politics, commercial and national activity. A recent news column relates a tragedy in Berea, West Virginia, springing from rivalry between the Seventh-Day Adventists and the Seventh-Day Baptists, resulting in three lying at death's door, while the fourth has bounded quite

through the portal into the arms of the Saviour for whom he fought, bled, and died! His compeers of course, regard him as subject of royal welcome by Him who commanded Peter to put up his sword, and healed the wound of its infliction.

Our city, pending municipal election, seethes with political leaders ready to entertain any plan which promises to seat certain candidates and oust from position certain incumbents. The voters who espouse this cause are "manly, unsullied, patriotic men;" the voters upon the other side are "subject to corruption,"—and either story is good until the other is heard. Gamblers contend for all sorts of stakes, and in the

walks of commerce, which represents the center of vidual and universal existence, competition for advantages and leadership is approaching the climax.

With suspicion evidently born of some self-knowledge, "Christian" nation watches "Christian" nation lynx-eyed, ready to plunge into the vortex of war, or, already in that red hell, cast their lives upon the die of butchering those other sons of the same All Father. The false messiah will multiply under these conditions, which will know no surcease until, through his Appointment, God has turned back the tide of the river of death and brought into externals the army of the ransomed of the earth, the promised true Messiahs, the genuine Saviours, the Sons of the living God.

In the Editorial Perspective.

THE EDITOR.

THE SEMI-ANNUAL FESTIVAL of the Koreshan System has an important astrological significance, and marks two great points in the Koreshan year; the Lunar Festival being celebrated April 10th, the Solar Festival October 18th. Aries and Libra, two great co-ordinate poles of the anthropostic Zodiac, are the terminal points of the axis of human destiny. The placing of the semi-annual Festival in these signs is not from mere arbitrary choice; the choice has back of it scientific principles, astronomical law, and *two natal days*, the dates of which fall in the equinoctial signs. There is a natural fitness in the Koreshan System; factors of destiny have conspired to make Koreshan events great landmarks of progress. The FOUNDER OF KORESHANITY was born under the sign Libra, October 18, 1839, at the beginning of the great Advent movement of the nineteenth century; counting lunar time, 1839 was the end of the great prophetic period of 2,300 days, upon which the Adventists relied, but concerning which they were disappointed because they could not comprehend the character of the event foreseen by the prophets. VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, was born under the sign Aries, April 10, 1844; this date, calculated on solar time, was thought to mark the end of the prophetic period, and this was the great date fixed by William Miller, as a result of his computations from the basis of prophecy. Aries signifies the love of begetting, while Libra signifies the science of begetting—it is the symbol of the great balancing power of human life. The scientific law of balance or equilibrium, applied in the three domains of commerce, will adjust the sex, religious, and commercial relations of humanity. Law provides, in the institution of celibacy, a natural restraint of the propagative instinct of the world, and prevents disastrous results of over-population. The Koreshan natal days fix the beginning of the sacred and civil years of the new era, corresponding to the years observed under the Jewish economy. The April Lunar Festival is the *Koreshan Easter*, in the true sense of the term. Easter as now observed, was appropriated by Catholicism from Roman mythology, although employed to celebrate the triumph of the Messiah over his enemies at Jerusalem. The term Easter is derived from the Saxon *Ostara* or *Eostre*, the Goddess of Spring. Koreshanity is the true religion of the Sun; it has come to establish human equilibrium—universal harmony in humanity. Jesus appeared as Aries, the Lamb or Ram; and his function was to beget and regenerate through the matrix of the church, the divine offspring. The science of that begetting is Koreshanity; and the time of its proclamation, the time of the beginning of the new age, is unmistakably marked by the sign Aries

on the great dial of the Zodiac of the physical cosmos. In the celebration of April 10, Koreshans honor the unique feminine character which the powers of destiny have selected as the Pre-Eminent Head of all the orders of the Koreshan government.

The subject of cellular life is being widely discussed in the scientific world; but on this as on all other subjects pertaining to life, the scientists are ignorant of first principles—they have not the slightest clue to the solution of the problems which the cell presents. Cellular life is the *only* kind of life that exists; and as long as the modern scientific world does not comprehend the laws which operate in the organic cell, they have not the slightest conception of what life itself is. The following quotation from the *Revue Encyclopedique* indicates somewhat of the dense stupidity of modern biologists: "The existence of a nucleus in every living cell has always been regarded by naturalists with interest. Experiments in merotomy or cell-division, have shown that it is indispensable to cell life, and therefore to the life of the organism, since this is built up of cells. The exact relationship between the nucleus and its surrounding protoplasm, has been the subject of many interesting psychological investigations." Prof. Kunstler, a French scientist, concludes that the cell nucleus is related morphologically to certain spores, and adds: "If this is really so, our knowledge has received a very important addition. Is the cellular nucleus nothing else than the result of the transformation of a bud, adapted to a new role? Is it the vestige of a reproductive process, diverted from its primitive purpose? Such an hypothesis has the advantage of explaining the intense vitality of the nucleus; it gives a rational explanation of the appearance of the element which has hitherto seemed to owe its origin to no precursor." Koreshanity has the advantage of all other schools of thought today, because it begins with the fundamental principles of *cellular life*. It has come to teach the world that *all* life is cellular; and that a cell is a living organism, analogous to the form of the universe itself. The scientists have yet to learn that every cell has a heart and lung, and that the cell nucleus is the very center of the circulation of the cell. If the scientists would turn their attention from their vacuum to the Cellular Cosmogony, they would see their problems solved, and the mysteries of life revealed.

The editor of the *Saturday Evening Post* published in a recent number of that paper, an editorial on "The Exaggerations of Reform," and says: "The *Spectator* some time ago remarked that one of the greatest obstacles of political reform in America, was the tendency of its friends to exaggerate the evils with

which they fight;" and it is suggested, by way of reference to the anti-slavery movement, that it is to be regretted that leaders, especially such men as Garrison and Phillips, spared no pains to overstate their case. In calm deliberation, we do not believe that the leaders of modern social reform nor the masses appreciate the truth concerning the gigantic evils which exist not only in America, but throughout the civilized world; and in our judgment, the conditions of modern society have not been exaggerated; but we do believe that the exaggeration lies with many, in their estimation of the value of their remedies, some of which are absolutely worthless. The exaggerations made by aggressive anti-slavery men are not apparent in the pictures they drew in the then existing conditions; but the sequel proves that the reform in itself was not complete. The evils which the men were fighting were as bad, if not worse, than they pictured; but the remedy was not so successful as they expected. The *worst* things ever said about humanity were uttered by Jesus the Messiah nineteen hundred years ago; and the *exact truth* concerning the conditions of human society today, may be stated in the same terms. The true remedy for existing evils cannot be applied effectively until the evils are scientifically analyzed and revealed in their awfulness. Just how bad the world has been through successive generations, will be made apparent in the ultimate effect of humanity's meanness—in the woes of that terrible revolution which was foretold by the Christ, and now declared by Koreshans to be at hand!

There is a reaction against classical education in several nations of Europe. It is not considered important to study dead people and dead languages; and the world is asked to turn its attention to modern literature, peoples, and tongues. The only trouble is that the modern world does not comprehend what is involved in the teachings of the ancients. There are certain elements of knowledge involved in the conceptions and languages of the Hebrews, Greeks, Romans, and other ancient peoples, that are absolutely essential to a correct understanding of modern languages. Through classical education the ancients have impressed the world with their greatness. It may be safely said that the conceptions of the modern world will not long survive the impending revolution. What is there in the modern mental world, as manifest in popular conceptions, that is destined to live through the ages? Where are the great men that will stand before the world to come, as mental giants? The spirit of the ancients has been transmitted from generation to generation; the ancients have been honored, and the knowledge they have imparted through root words, mythologies, philosophies, and religions, has served a necessary purpose in the progress of the world. Let the modern world repudiate what has been transmitted from ancient times down to the present; that repudiation must be taken as evidence that the spirit of the ancients has withdrawn from the masses, and has become involved in the great System which has come to restore to the world that knowledge which the ancients possessed; and with that knowledge must come the great characters and glorious civilization which existed in the remote light ages of the world's existence.

The pope of Rome advocates a Christian democracy, while claiming to represent the King of kings and Lord of lords. The idea of a Christian democracy is more in keeping with the spirit of the times, to which the church of Rome, true to its old-time policy, is endeavoring to adapt itself. There was a time when the Catholic church was united with the state—with an *empire*; then, Christ's *kingdom* was proclaimed. There was no democracy then, and the principles of democracy were not advocated by the church. In the disintegration of Rome, the

church granted kings the "divine right" to rule. Observe how exultingly the pope crowned Charlemagne who, through over fifty campaigns, endeavored to restore the Roman empire. On Christmas day, A. D. 800, the pope placed the golden crown of the empire upon the head of Charlemagne, while the people shouted, "Long life and victory to Charles Augustus, crowned by God, the great and pacific emperor of the Romans." The powerful spirit of the great conqueror, under the sanction of the church, was not sufficient to reduce to order the barbaric society of western Europe; but events of history prove the attitude of the church on the question of imperialism from the medieval period to the ascendancy of the democracy of the West. The "infallible" church has changed its complexion many times during the past thousand years. It fought the Copernican system of astronomy at the time of its founding; it now accepts the system in its entirety. The authoritative advocacy of a Christian democracy manifests a tendency to another radical change in the attitude of Catholicism toward secular government.

The scientific world is a little exercised over repeated reports that the city of Bristol, England, is visible during the greater part of the year, from Muir Glacier, Alaska—a distance of about 5,000 miles; and an expedition of scientists is proposed to investigate the phenomenon during the coming summer season. Already scientific writers are endeavoring to explain it, although in doing so they must accept as possible that which was laughed at some years ago, when the advocates of the "flat earth" referred to apparently well authenticated reports that the Allegheny mountains in America were seen by a party of Portuguese scientists, in 1864, from the Peak of Teneriffe, on one of the Canary Islands—over 2,500 miles from the Alleghenies. Of course, such phenomena are to be explained on the basis of the mirage, with great magnification, because at such great distances a city of only a few square miles would be beyond the perspective vanishing point in direct lines of vision; but Prof. Serviss freely admits that "the phenomenon known as the mirage is one of the *least understood* of the optical properties of the atmosphere, although it has been known for ages." An explanation is proper only when the explanation itself can be understood, and its basis demonstrated; otherwise the explanation is as great a mystery as the original problem. When it comes to explaining how a city may be seen at a distance of 5,000 miles, the demonstrated premise of the hollow globe of Koreshan Astronomy must be called into requisition—for it has the decided advantage over the popular conclusion of the earth's convexity!

Edward Howard Griggs remarks that "the time is ripe for a new prophet, who shall call the world back to the simple realities of human life;" but so far from the truth is his conception of the mission of the Messenger of truth, that he spoils his hope by endeavoring to lay down the lines of action to which he thinks the new prophet must conform. He concludes that the coming prophet should found no order nor establish an institution; he must forego authority, and disclaim unusual election; he must find the ideal by transfiguration of the commonplace, and he must see and teach the *divinity of common things*. Indeed! What would a prophet be without authority? He would be devoid of a knowledge of the laws of organic unity did he not establish an organic society, and his ideals would be low and crude if he could see divinity in the peoples and customs of modern civilization. The world is full of unauthorized prophets already. What the world needs, is a Prophet who will teach a conception of Deity that belongs to a higher natural kingdom than that which now exists; who will possess sufficient authority and power to establish, on the basis of scientific law, an organic society and government that will prevail uni-

versally; and whose gospel will be unique and as distinct in character and degree from the gospel of nineteen hundred years ago, as the gospel of Jesus was distinct from Judaism. The old gospel, the old church, and the old order revamped will not reform the world. The time has come for a new System that will involve all the elements of liberty and life, of human progress and power.

The scientists continue to speculate concerning the location of the Garden of Eden; but so far, Paradise has eluded their most careful research. It has been supposed that it was in Mexico, in Yucatan, in South America, in Atlantis, at the North Pole, and in Smyrna; and now comes Prof. Burton, who concludes that Adam and Eve were Chinese, and that their primitive home was in China. Columbus thought to find the Garden of Eden in the East Indies; and his expedition was for the purpose of discovering its location. Notwithstanding the fact that nearly all these modern conceptions of the location of the Garden are reflexes of the truth, Koreshanity is the only system which scientifically locates God's Garden, in both the past and the future. Nineteen hundred years ago, the Garden of Eden was in Palestine; the real Garden was the church in which the Almighty planted his Seed. The future Paradise will be in America—the specific point of its location will be in Florida. If the readers of *THE FLAMING SWORD* will look over their files, they will find, if they do not remember, our reference to the remarkable likeness between the shore-lines of eastern Asia and eastern North America, with the adjacent islands; and the similarity of the Malay and Florida peninsulas. In this reference we pointed out, in advance of Prof. Burton, some geographical evidences that the center of the world's civilization at some remote period of the world's existence, was located in eastern Asia.

The old creeds are a constant source of trouble to the religious denominations; and from time to time attempts are made to revise their articles of faith. The greatest commotion in this line for years past has been in the Presbyterian church, the leaders of which now admit that the church has been in error regarding its conceptions of Deity and his relation to the world of man. The modern mind revolts against the creeds formulated in medieval times. Dr. Curtis, of Chicago, thus sums up the situation: "The church has too much ecclesiastical machinery. A board once organized is not predestined to everlasting life. We must strip off some superfluous offices. The church is too conservative. We are weighted down with a confession of faith that no longer represents the sense of the Presbyterian church. Now, just before the General Assembly, is the time for action. I do not think that Calvin, the Westminster father, looking down from above, is concerned that we should think as he thought and theologized, but rather, our loyalty to truth as we see it." The Presbyterian church, in its departure from its first false principles, has no longer any excuse for existence. It acknowledges that theological errors are taught in its body; and that the church cannot guarantee to the world that any new conceptions which its clergymen may have, are any nearer the truth than the conceptions entertained by Calvin.

St. Ambrose declared that "Where Peter is there is the church." This statement is true, because to Peter were given the keys of the kingdom of heaven. The Apostle Peter was the first to officially enunciate the doctrines of the gospel, after the ascension of Jesus; and Peter, in the line of the true Apostolic succession, must complete the work and mature the fruit of the Christian dispensation, and head the great order of the new dispensation. Let the church look for Peter in his final embodi-

ment, as the authoritative Messenger of the new church, the Prophet of the new age. Through a long line of experience in the processes of generation during the Jewish dispensation, Abraham became the Christ; and correspondingly, Peter rises to his perfection through a line of experience in the processes of regeneration, during the Piscatorial age. There is no record anywhere of Peter's having delivered the keys to another; he therefore retains possession of them, and must ultimately apply them in unlocking the treasures of truth and revealing the mysteries of the universe.

Everything is considered fair in love and war; and this accounts for the laudation and promotion of Funston, of the American forces in the Philippines, to the office of brigadier-general. Funston captured Aguinaldo by trickery; he came with a band of Filipinos before the Filipino chieftain, under the role of a prisoner of war, as though captured by Aguinaldo's soldiers; then Aguinaldo was overpowered and taken to Manila. But the promotion of Funston will not be without its good effects; it is a rebuke to such men as Admiral Sampson and many officers of the regular army, because of their attitude toward under-officers who are not "socially refined," or who have not come through the regular channels of education in military tactics. The common idea is that great men must be made by machinery; but the facts are notoriously in evidence, that men who have made their mark in the world have risen through development in the school of experience.

That which seems to be failure may contain the germs of success; there is even fortune in adversity. Martyrdom is a terrible ordeal, but great movements spring out of tragedy. Persecution cements hearts together in unity, and a secret conspiracy may be instrumental in discovering to the world the merit of that which is attacked. Thirteen persons reclined at the Passover supper in the upper room at Jerusalem; there were two central figures—characters which were antithetical. The fortunate side of the question may be seen by considering Jesus as the thirteenth person; while if Judas is taken as the thirteenth, we may see the unfortunate side—especially for himself and for the powers operating in and through him. Judas and the Jewish nation did not long survive the moral effect of the tragedy of the cross, but Jesus triumphed completely, and a new church began, with its powerful impulse for dispensational progress.

The highest conception of the resurrection that the modern church has is that of Jesus' coming forth from the tomb of Joseph; it has no conception of the real resurrection of the Messiah. Jesus said, before his martyrdom, "I am the resurrection and the life." Of whom or of what was he the resurrection? He was the resurrection from the tomb of mortal humanity, of all the progressive spirits of the Jewish people including the central line of Messiahs, prophets, priests, and kings. Jesus' victory over death was a great event; the church has perpetuated the memory of it by its annual celebration of Easter; but false conclusions of the import of that event have blinded millions to the truth of the great resurrection which is to come as the fruit of the present dispensation of divine progress.

The number 7 figures conspicuously in many important names and words connected with the history of Koreshanity and the great subjects in the field of its discussion. The Founder of Koreshanity was born in New York, a name which has 7 letters; Chicago, the name of the city in which the center of the Koreshan propaganda is located, has 7 letters; also Florida, the name of the peninsula on which the New Jerusalem will be located, contains 7 letters; it is noteworthy that the names America, England, and Germany have each 7 letters. There are likewise 7

letters in the names and words Abraham, Ephraim, prophet, kingdom, society, alchemy, biology, Pacific, Creator, Messiah, and Jehovah—each of which will reach their completeness and perfection in the new age.

The shame of Christendom is exposed by *Leslie's Weekly* in its reference to the treatment of the Chinese native Christians by the allied Christian powers. The native Christians materially assisted the legations during the Boxer siege, and Conger admits that without their aid, the legations would have succumbed to the Boxers. Those who rendered such timely aid, or at least the families of those who sacrificed their homes and lives in behalf of the foreigners, are compelled to go without compensation, and are now homeless. We have heard that humanity is a great brotherhood; but we do not see the spirit of brotherhood manifest in the masses, nor even in the ranks of modern Christians!

"Liberty brooks no restrictions," says one. The liberty and harmony of the solar and stellar systems of the physical universe depend upon the restrictions of eternal law; every planet has perfect liberty and freedom to move in its orbit, but it has no liberty to move out of its orbit. There is no true liberty for the masses without the restrictions which the laws of order impose. Unless there are restrictions and restraints upon men, at any period of the world's history, the rights of the neighbor are infringed and liberty made as impossible as it is today under existing chaos.

A Chicago clergyman deprecates the existence of modern

religious fads; he calls them the vaudeville of religion, and attributes their origin to the tendency to specialism in religious circles. The variety show is not confined to mental science fads; the religious comedy, the spectacular farce, in which the devil is the star actor and supreme jester, has been in continuous performance in the religious world ever since the Reformation, when the church began to break up into sects.

Ultimate effect can never be greater than first cause—they are equal and in unity; therefore, there is no such thing as continuous evolution without co-ordinating involution, which embraces in least form, all that was previously evolved. The acorn and the oak are equal, because the oak is the acorn evolved. The Creator of the universe is the involved product of all universal activities, planes, and kingdoms.

Koreshanity is the only whole and perfect system of Science. No modern man will ever suggest a problem that it does not solve, nor discover a fact that it does not explain; and moreover, no fragment of truth will ever be found that is not now contained in Koreshan Universology.

The tree whose heart is rotten must soon die; the dispensational tree has born its fruit, and must pass away.

When gold moves the soul of man, it is the sole mover of the world.

Truth discovered is the universe unveiled.

The spirit of truth seeks the truth-seeker.

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity Cannot be Revised.

EDITOR FLAMING SWORD:—I have been a careful reader of your valuable paper for some time; also your other publications. But there are a number of points on which I want more light—so many that I hardly know where to begin; but I will ask a few questions relative to the Cellular Cosmogony:

(1) You claim that the earth's shell consists of metallic, mineral, and geologic strata; that there are 7 metallic strata, of which gold is the outermost. I would like to ask what you do with platinum, the heaviest of all; also with the other metals, such as aluminum, nickel, etc. It seems to me that your classification needs revision.

(2) You say that the moon is a reflection of the earth's crust—the whole surface. Now that is impossible. How can we see reflected on a single disc, both hemispheres at once? Your lunology also requires revision.

(3) You say that there is nothing on the outside of the earth's shell. Do you mean by nothing that it is vacuum? I can exhaust the air from a bell jar and produce a vacuum. If this is all you mean, by nothing, I see nothing absurd in saying that that vacuum may extend infinitely. If I were to go down and down until I passed through the outermost shell, I would be occupying space that before was vacuum. Where one cell exists, I would expect others. It would be more scientific and logical to hold that outside of our universe there are similar ones, or a larger one encasing ours. We know not; but to affirm that our little universe is the only one in existence; that there is no empty space even, no vacuum, where any-

thing might exist, is to affirm what is both illogical and unscientific. Had you not better revise this?

(4) It was stated in THE FLAMING SWORD sometime ago, that the darkness which prevailed during our Savior's crucifixion was caused by an eclipse of the sun. Now an eclipse of the sun always occurs at new moon. Jesus was crucified at the Passover season, which always occurs about the 15th of the Jewish month Nisan. The moon at that time would be full, as the months were lunar. Therefore, the darkness could not have been caused by an eclipse; it must have been supernatural.—E. B. S., Marquette, Man.

(1) The absolute truth cannot be revised, any more than eternal law can be changed. That which needs revision, however, is the *misconception* some minds have of Koreshanity before its principles are thoroughly mastered, and before old fallacies are completely eradicated from the mind. Where the mind is filled with the conclusions of the chemist, it is impossible to grasp Koreshan Alchemy. The chemist reduces matter by analysis, to what is called elements; he has discovered no process of going beyond the elements, and he therefore concludes that the 65 or 70 so called elements are the primary states of all matter. The chemist has no conception of the change and progress of atoms. The 7 metallic

strata are comprised of the 7 noble or primary metals. There must be just 7 primary metals, and no more.

We decompose a solar ray through a prism, and on the spectrum we see the 7 primary colors. We know the arrangement of colors from violet to red, through repeated experiments, as well as from the law of the co-ordinating sevens in Nature. Suppose some one who had never seen the colors on the spectrum, should ask if this natural arrangement does not need revision, and what is to be done with all the other colors. All other colors are derived from the 7 primary colors; and likewise, all other metals found in the conglomerate geologic matter near the earth's surface, are the product of the 7 noble or primary metals which constitute the very foundations of the universe. In our issue of March 22, we noticed the arrangement of metals which have a greater specific gravity than gold; they lie in thin layers in a belt under the Zodiac in the earth; but they do not constitute a spherical shell, but a zone; the outermost solid shell or sphere is gold.

(2) To say that the whole surface of the earth cannot be pictured by natural processes on the face of the moon, is equal to saying that it is impossible to represent

the whole surface of the earth on any basis of geographical projection; however, there are Mercator's, the circular, the oblong, the conical, and the fan projections of the earth's surface, all of which conform to certain geometrical principles employed by geographers. Is not Nature capable of doing at least *as much* in geographical projection business as the geographer? Mercator's projection is a transposed expansion, through mental and mechanical processes, of the whole surface of the earth; the geographer reflects the earth's surface on paper; but it is not a direct reflection of light, one must admit. The moon is formed by a storage process. The visible moon is but a focal point, involving all that is impressed on a great sphere of force which surrounds the physical heavens, and is in the zenith of every part of the earth; hence, the visible moon is a transposed expansion, by reflection, of all the earth's surface which is pictured on the lunar sphere of force.

The science of the moon is more intricate than any other branch of the Koreshan Cosmogony. It is as complex as the functions of the female in humanity. Before a student gains a full knowledge of the Koreshan Cosmogony, his conceptions have to be *revised* many times. Let the student revise his conclusions; the Teacher is able to determine when his conclusions are correct. A student who admits that he does not know, should be patient with his inability to immediately reach a proper conception of things; he is not in position to make broad and sweeping suggestions to a teacher of Universology.

(3) Nature so thoroughly abhors a vacuum, that it is *impossible* for a vacuum to exist. The air is not the only substance that pervades the space it occupies; there are ten thousand other substances which can never be removed from a receiver by means of the air-pump. No physicist has ever produced a vacuum, and never will. There is no vacuum outside of the universe; there is nothing beyond the limit of existence. It is absurd to suppose that one could go where existence is impossible. The universe is *something*, outside of it there is not something, but *nothing*. There is only one universe, one great Cause, one Creator. The Creator expresses himself perfectly in the one great cell, and hence cannot express himself at all in any other; he involves that cell and all that is in it in the perfect Man—in his own personal Godhead and Godhood.

If there were a multiplicity of Gods with a multiplicity of cells, they would

be so related as to be referable to some one primary source or Cause, and the systems they might create would all have to be evolved from one; and therefore would ultimately be involved in the one. The word universe implies only one great system of existence, which turns in itself. If there were two systems of existence, neither would be the universe; neither would be perfect nor complete, and hence could not be eternal. It is logical and scientific to take the word universe according to its *meaning*; it is illogical and unscientific to speculate without a proven premise. Minds yet imbued with many Copernican fallacies may need to roam a little longer in infinity; but the final rest-point, the equipoise of mind, is in the true Koreshan conclusions which we promulgate.

(4) If one assumes that the moon is the direct cause of a solar eclipse, then of course, an eclipse of the sun would not be possible when the moon is full. Jesus was crucified when the moon was full, and in opposition to the sun; but the sun was darkened, its light cut off; and eclipse *means* to cut off. Hence, the phenomenon attending the crucifixion of Jesus was an *eclipse* in the true sense of the term. It so happens, however, that the Copernican explanation of a solar eclipse is not correct; but it is true that ordinary eclipses of the sun occur when the moon is new, and when the lunar node is within three degrees of the sun's place on the ecliptic.

The eclipse which occurred at the time of Jesus' crucifixion was a natural phenomenon; it was not supernatural, but it was *extraordinary*, having for its remote cause an extraordinary cause in the human world, and for its direct cause an extraordinary eclipsor; it belonged to an order of eclipses which recur at least once in every great cycle of 24,000 years. It was caused by a reflex in the heavens, of a large dark disc of mercury in the earth. The dark reflex sustained the same relation to the sun at that time, that Judas sustained to Jesus. The Messiah was "cut off" (eclipsed) as was prophesied; and the relation between the physical and anthropotic worlds is so complete, that at the very time the Messiah was cut off there was a corresponding extraordinary cutting-off or eclipse of the sun—the duration of which was three hours. Astronomers have never been able to explain this extraordinary eclipse; and Christians must learn that to say a thing is produced by supernatural causes, is no explanation at all.

A Clergyman's Questions Answered.

EDITOR FLAMING SWORD:—I would be glad to learn the position you hold with reference (1) to the marriage question, sexual indulgence, and divorce; (2) with reference to the inspiration of the Bible, and (3) to baptism. (4) I would like to know if you have established a colony in good working order; also what one must do to become a member. Any literature or information that you may supply to me, bearing on these subjects, will be most thankfully received.—REV. C. J. B., Ashaway, R. I.

(1) The position taken by Koreshans regarding marriage, is that marriage as it obtains throughout the world today, is

nothing more than legalized prostitution, in which the energies of life are wasted in sensual gratification. In the common marriage bonds, lust instead of love exists, and the contracting parties are under the curse. Notwithstanding the pretensions of the church, the millions of modern marriages have no divine sanction. Sexual relations in marriage have but one legitimate purpose, and that is the production of offspring; anything beyond this is in violation of physiological law, for which the masses of mankind today suffer all forms of disease.

Koreshanity has not come to abolish marriage, but to purify it; we have no sympathy with any form of free-lovism. Sensuality cannot be destroyed by the abolition of the present marriage bonds, nor by repealing the laws which legalize the ties. Neither would it help matters any under present conditions, to abolish divorce laws. If two incompatibles discover their mistake they should separate; and divorce should be granted for the same reason that Moses permitted divorce—that if possible the parties to the contract may be enabled to continue the search for harmony, even in sensualism. However impure may be the present marriage relation it is better, with its restrictions, than promiscuous consortism.

Reform in society must come from an entirely different source than that expected by the various faddists and ignorant advocates of unnatural and unwholesome ideas concerning sex relations. Koreshanity alone holds the key to the situation; it will teach the world the proper use of the functions of procreation, and abolish the evils which curse the human family. The Science of Astro-anthroposophy will not only determine what characters are adapted for marital relations, but also make it possible to predetermine the character and sex of offspring. The time will come when there will be no divorce, nor the necessity for any; for under the application of scientific law there will be no mistakes in the first steps toward the married state.

Koreshanity advocates celibacy for those who desire to attain to immortality. Celibacy is the true stepping-stone to the highest form of marriage known to man—the marriage of God and man. This is the kind of marriage that existed "in the beginning," for the original, perfect man was male and female in one form. Immortality is impossible for those who cannot break the common mortal ties and rise above their perverted loves. It is in the order of scientific evolution and prog-

ress, that no life can ascend from one plane to a higher as long as it is propagated on the lower plane. The central orders of Koreshanity are celibate and communistic; more external orders are marital. The society and government of Koreshanity have places for minds in all stages of progress; and because it is a Universology it will ultimately prevail universally.

(2) The Bible is a compilation of books inspired from the mind of Deity; these books were written by men, in the language of universal symbolism, and their correct interpretation is possible only through a knowledge of the meaning of the symbols employed. The Bible is not the Word of God—it is the best written expression of the Word, which is God, and which was made flesh and dwelt among men. The astronomy, alchemy, and ethnology of the Bible are scientifically correct, in agreement with the Science of Koreshanity, but in direct opposition to all so called sciences of the world today. God Almighty was *in* the men who wrote the Bible; and it requires the same mind to interpret what the divine Mind has expressed. The writers of the Bible were inspired in much the same way that artists and poets are inspired; but the mental spheres from which they derived their impulses were divine.

(3) The primary baptism of the Christian church was the outpouring of the life and mentality of Jesus the Christ. Jesus was translated or theocrasised after his coming forth from the tomb of Joseph; He entered his Apostles first; thence into the 120; thence into 3,000 on the day of Pentecost, and so on, until the whole Spirit (the Holy Spirit) was transmitted and disseminated during the first century. The Holy Spirit was a direct result of the burning of the body of Jesus; and it was with this Spirit that the Apostles were commanded to baptize believers, and they did so by impartation of mental substance, while in the act of performing the great symbol of that period—baptism in water. This baptism was neither sprinkling, nor pouring, nor immersion of the body in water; it was simply the immersion of the feet. The baptizer and the baptized waded into the stream until the feet were covered, and then the Apostle baptized the candidate with the Holy Spirit. That symbol accompanied the baptism of nineteen hundred years ago; it has no application today. The symbols and rites of the new Church established by Koreshanity will differ as much from those of primitive Christianity, as the symbols and rites of the early church differed from those of pure Judaism.

(4) Koreshanity has two colonies in operation—one in Chicago, and one at Estero, Florida. The Koreshan body in Chicago at present consists of two Homes; its members are engaged in various industrial pursuits, and their relations are communistic and co-operative. The Koreshan communities are not experiments; the central organization in Chicago has been in existence for a period of over ten years, and it has progressed steadily from the first.

Any person of good morals can become a member of the investigative Court of the Society Arch-Triumphant of the Koreshan Unity, through application to the Secretary, VIRGINIA H. ANDREWS, 6310 Harvard avenue, Chicago. If, after investigation, the doctrines of Koreshanity are accepted, steps may be taken to enter its other orders; the Institutions of Koreshanity cannot be entered except through the Society. The central bond of Koreshanity is religious; and the highest privileges come from acceptance of its principles, and obedience to the scientific laws which it reveals.

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 14, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

Koreshan Astronomy in England.

A Liverpool Student of Koreshanity on Cosmogony Before a Scientific Society.

What is Cellular Cosmogony? It refers to a new theory in astronomy which is, perhaps, not widely known here, except to those who are deeply interested in modern scientific discoveries with regard to the earth and the planets. But the members of the Bootle Eclectic Society have provided an opportunity for the public to become better acquainted with the subject; and under the auspices of the society a lecture was delivered on Friday evening at the Stanley Hall, by Mr. W. H. Chapman, which was an able and comprehensive treatise on this new scientific discovery of DR. CYRUS R. TEED, of Chicago, and which is styled "The Cellular Cosmogony, or Koreshan Astronomy." Mr. G. H. Bibbings, president of the society, occupied the chair, and briefly opened the proceedings.

The lecturer, in introducing his subject, said it was unique in this country, being unknown except to a few. He had studied it for about three years, but before proceeding with his address he wished to state that he merely explained the theory; he did not say he accepted it, nor did he know that the popular theory as to the

earth's formation was true. He had been brought up to accept the statement that the earth was convex; but some years ago his attention was called to the hollow theory, which he would explain. Mr. Chapman then read the following statement which appeared in THE FLAMING SWORD, published in Chicago, and as it so concisely explains the leading features of DR. TEED'S discovery, we give it in full from the publication:

"The earth is a stationary concave cell about 8,000 miles in diameter, with people, suns, moons, planets, and stars on the inside, the whole constituting the only physical universe in existence. It is an alchemico-organic structure, a gigantic electro-magnetic battery, the central sun being the positive pole, and the earth the negative elements of the cell. The universe involves the laws and functions of its own perpetuity, and is eternal. All life is cellular—within the cell; we inhabit the earth. Koreshan Cosmogony comports with all facts of astronomical, geographical, geological, and alchemical research, and international Geodetic survey, experimentation, and navigation. It interprets all ancient legends, mythologies, and Bibles, and furnishes the basis of all reason and science, the premise of the true theology, theocracy, and social economy."

By means of diagrams, the lecturer then proceeded to explain the earth's crust, which was stated to be 100 miles in thickness, consisting of the geologic strata, the mineral strata, and the metallic strata. It is not an easy matter to convey a correct impression in a necessarily brief resume of the subject, and without the aid of diagrams, of the physical character of this presumed concave sphere; but, among other drawings and illustrations, the lecturer produced for inspection a sketch of this great cosmic shell divided into hemispheres and giving a general view of the world we inhabit, a brief description of which will enable anyone to form some idea of the new theory. Imagine a huge shell shaped something like a coconut; the white kernel of the nut clinging to the outer shell representing the earth, with its vast continents and oceans, and in the hollow of the nut are the heavens.

The idea that the surface of the earth upon which we live is concave, constitutes the fundamental premise of a new system of science altogether opposed to the teaching of astronomers, which, as children, we have been taught to believe, namely, that the earth, shaped as an orange, revolves round the sun, whilst the inhabitants exist on its surface, and not on the inner side of its crust. The planets, said Mr. Chapman, are merely discs of light, and the sun and earth combined produce myriads of lights or stars.

Mr. Chapman subsequently dealt with some of the reasons given in support of the theory that we live on the surface of the globe, mentioning the case of the receding ship. He said the question of what

caused the hull of the ship to disappear first was important. It had to do with the laws of optics, and he explained that the sight at long distances converged to the center, and the masts of a ship being so much higher than the hull out of water, they are seen after it is lost to the naked eye, but with the use of a strong telescope the hull again comes in sight.

An interesting discussion followed the delivery of the lecture, which was initiated by a few remarks upon the subject of Mr. Chapman's able discourse by the chairman. Mr. Hammond, of the National S.S., followed; and in the course of his criticism asked how the Koreshan astronomers knew that the earth was the only sphere in the universe, because he supposed Mr. Chapman would not deny that there was an outside to the world's crust. Referring to the ship question, the speaker said if anyone having lost sight of the hull went to the summit of a hill he would find that it would re-appear in view, a fact which seemed to weaken the lecturer's argument.

The discussion was continued by Mr. Giles, Mr. Bennett, Mr. Stone, Mr. McMillen, and other gentlemen, and Mr. Chapman having replied, an interesting and educational meeting was brought to a close by a cordial vote of thanks being passed to the lecturer for providing so pleasant an evening.—*Booth Times*, Liverpool, Feb. 9, 1901.

* * *

The World's News.

March 27.—School committeemen at Somerville, Mass., prohibit study of books on psychology, by children.—National spiritualists' association in convention in Chicago.—Great Britain, Germany, and Japan announce intention to partition China if Russia takes Manchuria.—Report of plot discovered to blow up Czar's palace.—March 28.—Chicago *Record* sold to editor of *Times-Herald*, and the two papers are combined in one; new name, the *Record-Herald*.—Aguinaldo captured by Gen. Funston, in northeastern Luzon.—Movement on foot to erect great Lincoln monument at Springfield, Ill.—Big cereal trust formed in Chicago.—March 29.—Emperor of Germany talks of impending revolution.—Newspapers say war between Japan and Russia is inevitable.—Prof. Gaylord, of Buffalo, announces discovery of cancer microbe.—Two British Columbians purpose circumnavigating the earth in a canoe.—March 30.—Gen. Funston promoted to office of brigadier-general.—Million dollar hotel burns at Richmond, Va.—All branches of American business reported flourishing.—Prominent men in Cape Colony urge England to be lenient with the Boers; harsh terms likely to prolong the war.—March 31.—Funston's promotion disappoints the regular army "ring" at Washington.—Phillips, the Chicago corn king, forces price of corn up to 45 cents.—Grand jury at Chicago indicts a number of justices for extortion and conspiracy.—53 persons killed in mine explosion at Gallup, N. M.—Prince Kropotkin, the famous Russian Nihilist, is in New York.—Britain begins work on new census.—Reports current in London that the Kaiser is going insane.—Boers con-

tinue to demand independence; reported to have means and ammunition to keep up war for another year.—April 1.—All Fools' Day.—Chicago mayoralty campaign closes.—Women barred by decree of Rome, from Catholic choirs in America.—Boston faces a milk famine; difficulty between producers and contractors.—Riots continue in Barcelona, Spain; mob of 20,000 strikers makes great demonstration; anti-clericals wrecks a church.—F. E. Coyne succeeds Chas. U. Gordon, as postmaster at Chicago.—April 2.—Carter Harrison elected third term mayor of Chicago, by 28,000 majority.—Tolstoi is banished from Russia.—Salisbury may resign from premier-ship.—Mexican congress opens.—Botha and Dewet combine forces to defeat Gen. French, in the Transvaal.—Russia asks China to give up Manchuria; war in prospect if China refuses.

* * *

The Flaming Sword's Exchanges.

The Outcasts: *A Tale of the Northwest*.—The publishers of the *Saturday Evening Post* announces early publication in that weekly, of a stirring serial by W. A. Frazer, author of *Mooswa* and Others, entitled *The Outcasts*. Mr. Frazer has adopted a somewhat strange idea in literature—his heroes are animals; and the new story is something of the same general character as the *Mooswa*. The *Outcasts* are an old Buffalo and a wolf-dog, and the greater part of the story is about their strange comradeship; on the whole the story is very entertaining.

The Interpreter.—Koreshans should obtain copies of the April number; the serial, *The Angel of Reincarnation*, is proving interesting; two chapters of the April number refer to KORESH and his work. We think the plan of the story is quite good and instructive. *The Interpreter* has been enlarged to 24 pages, and the subscription is still free. Copies can be obtained by addressing Major Ogden Whitlock, Editor, 30 Granite Building, Denver, Colo.

The Mind.—The April *Mind* contains excellent contributions from a number of prominent new-thought writers; among them is *The Training of Thought as a Life Force*, by Rev. R. Heber Newton. Mental Influences is a suggestive article by the Editor. Another good article is *What is Truth? and still another, Are We Free?* 20 cents per copy. Alliance Publishing Co., Life Building, New York.

The Interpreter.—This is a publication distinct from the *Denver Interpreter*; it is edited by Rev. George Chainey, and is devoted to Chainey's occult ideas of interpretation of the Bible; his idea is that the progressive may see living visions of the spiritual world without loss of consciousness of the objective world. 40 pages, monthly; \$1.00 per year. 1021 Masonic Temple, Chicago.

The Psychic Digest.—Subtitle is *Occult Review of Reviews*. Begins third volume with colored covers; devoted to psychological subjects, and gathers its matter from over a hundred publications. Reference is made in the April number to Koreshanity as a religious system; also to the new designs appearing on THE FLAMING SWORD.—\$1.00 per year; 10 cents per copy. Columbus, O.

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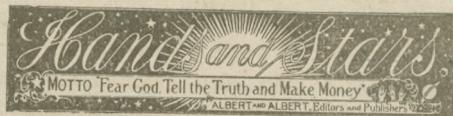
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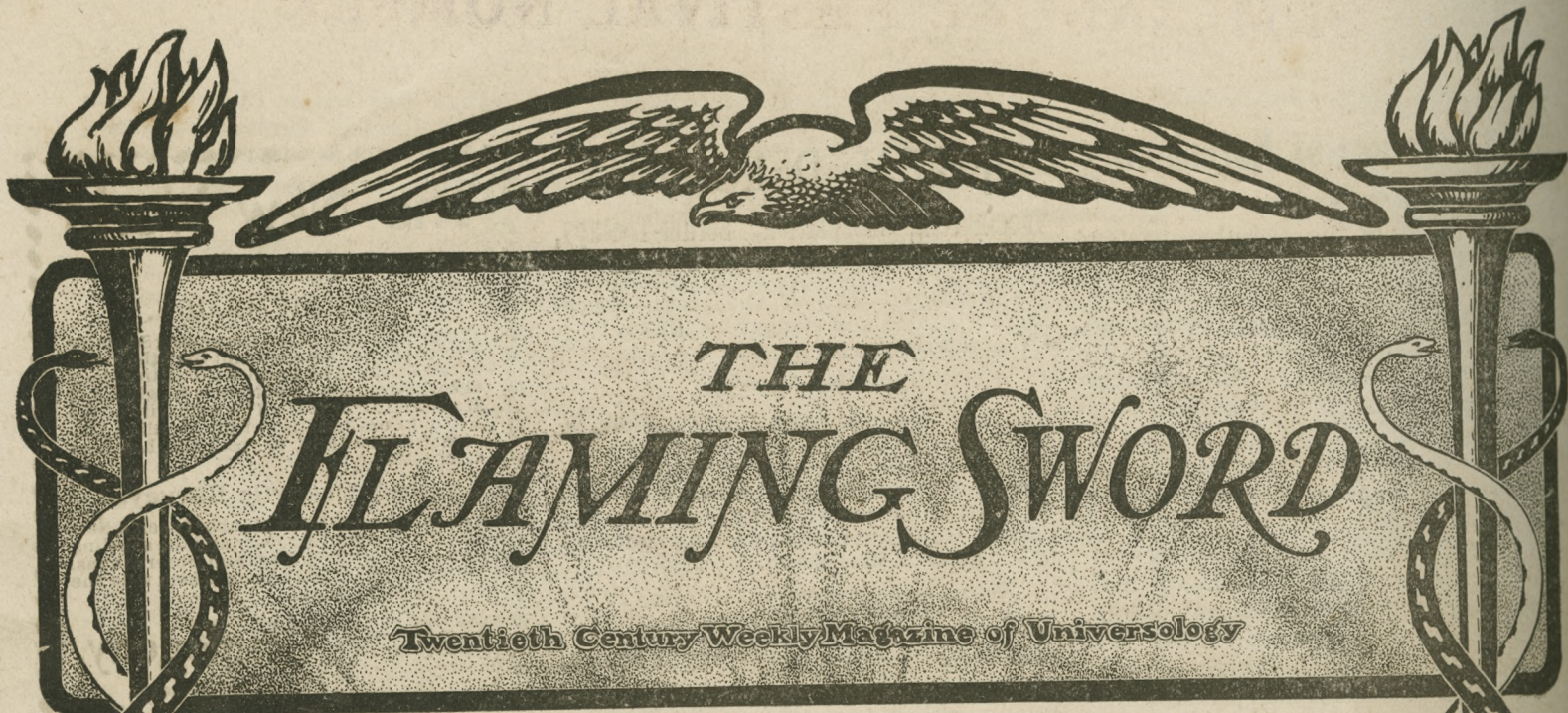
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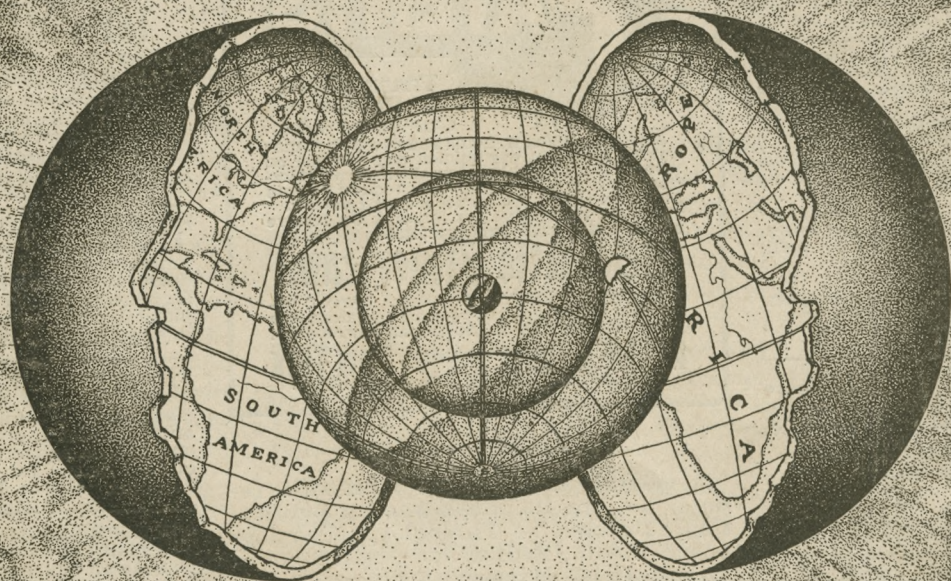
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